TOWN
&
OUNTRY
HURCH

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No. 38
November, 1947

Relief by the Carload from Rural Communities

RICHARD C. FRANKLIN

• In Kansas or Oklahoma, Texas, Nebraska and the Dakotas the farmers are voluntarily contributing a part of their bumper wheat crop.

And in the South, responding to the need for clothing, bale upon bale of cotton is being given for overseas distribution.

A Plan

This is all part of a plan of action begun by the churches in answer to the announcement of the Food and Agriculture Organization of U.N. that unless 6 to 10 million tons of grain are forthcoming in the world's deficit areas, the inadequate diets of tens of millions of under-nourished peoples will sink even lower than the present levels this winter. Draught, flood and grain rust in both Asia and Europe have taken a hand in thwarting recovery from the recent war.

All the churches represented in Church World Service are behind this new rural relief program. It is an appeal to every family which produces something from the richness of the earth.

Operates Simply

The project is called "Christian Carloads," and it operates so simply that hundreds of communities already have taken it up. A county council of churches may organize the community on a broad base, getting civic, business, and service groups to cooperate. Often, on a local level, a church or several churches spearhead the campaign. Farmers hear the appeal for their produce. When they bring it to market, the cooperating grain elevator operators and other produce merchants make a record of how much the farmers set aside as their contributions.

Once a carload is collected, CWS headquarters in New York is notified. A quick reply gives instructions where the produce is to be sent—either to a mill for processing into edible form such as relief cereal, in the case of wheat, or to a port for shipment and use abroad. Cotton or flax, to name two textile staples, can be used to start idle mills turning out needed clothes—at the same time creating more jobs for the unemployed.

Many Products Collected

Many farm products are being collected. Besides those mentioned, peanuts, syrup, cheese and milk (in dried form) and dried fruits are items that the hungry abroad will receive with long-remembered gratitude. These products will help millions weather the harsh winter that is predicted, offering them hope and a chance to get back on their own again.

Examples of the success of the rural relief program have sprung up quickly. A dispatch from Oklahoma reads: "One hundred twenty thousand pounds of Oklahoma relief wheat is rolling from Enid to mills in Davenport, Iowa, to be milled in enough cereal to feed 500,000 people for one day."

In Seibert, Colorado, a carload of grain was collected. Then an auction of contributed farm goods produced funds to pay the freight.

The Birmingham, Alabama, Council of Church Women have a campaign launched to collect a carload of syrup.

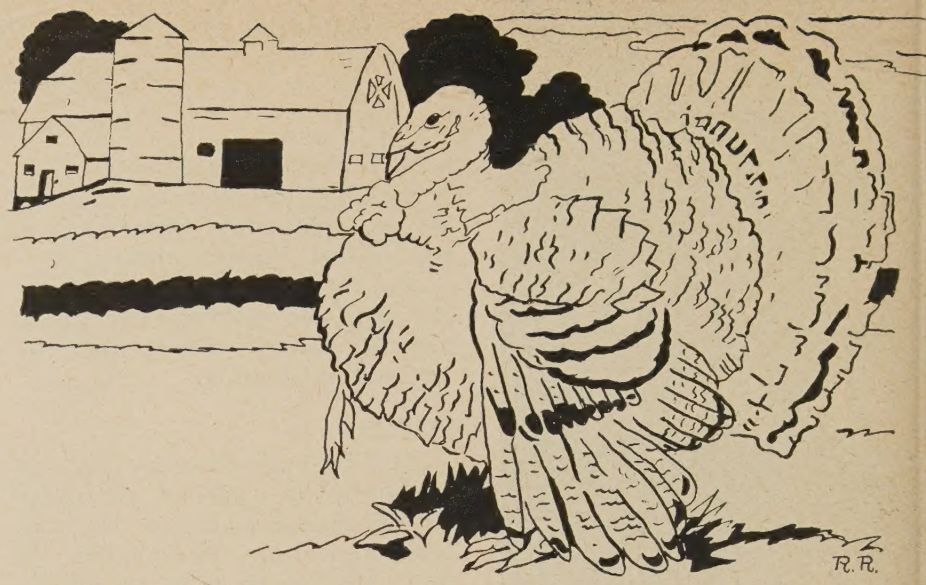
Pattern Spreading

The pattern is spreading countrywide. Its concise one-two appeal is: give the goods, get the funds to pay transport expenses. This latter sometimes is accomplished by deducting a small percentage of the "Christian Carload" to allay freight costs. Other times groups hold auction sales, "austerity" campaign dinners or use some similar scheme to raise funds.

The program is one which the denominational and interdenominational leaders—who comprise the executive committee of Church World Service—intend to continue at least a year. It's the churches' answer to the great problem of our

time: how to keep a large segment of our brothers—irrespective of creed, color, or political alliance—from outright starvation. It acknowledges that we cannot live disinterestedly and apart from the other parts of the globe. It is a mission of the highest Christian purpose. The helpless millions to the East and to the West will know that the spirit of Christianity is alive in America; many of them will be nobly moved by it. The effect rendered by gifts already received through the churches is proof of that.

AND NOW!
HERE'S HOW YOU WORK IT OUT



The Christian Carloads Project

• If you are looking for a way in which your community can get into the battle of saving from starvation peoples in the depressed areas of the world, here is a plan. It is a Christian project for Americans, the promise of hope for those beyond our shores.

Church World Service offers its facilities to the churches and community organizations of your county or state in organizing community-wide drives to collect and ship overseas bulk lots of cotton, grain, dairy products, beans or other high-nutrition non-perishable produce, as well as shoes, bedding and clothing.

The general plan for handling bulk shipments of food stuffs or cotton is to sell enough at the point of processing to supply funds for delivering the rest overseas. But if you raise enough money through other "events" to pay these shipping charges, this may not be necessary. You will want to provide funds also for shipping overseas the clothing, bedding and shoes which you collect.

How the Plan Started

This Christian Carloads plan started at a church meeting in a small midwestern town outside of Chicago. One church member who had been moved by stories and pictures of overseas need, got to his feet and said he would give a bushel of wheat from his farm. He asked which of his neighbors would do the same. Soon a carload had been pledged. Then they decided to take the whole community in on their plan. In the end they sent several carloads, besides selling enough to pay for transporting the rest to the areas of need. Now rural areas throughout America are joining in the program.

But it took *one man* to start it.

It takes *one man* to start things moving in any area.

For your district—YOU ARE THE MAN!

Here is how you start

1. Take down the receiver of your telephone—yes—right now—this very minute.
2. First call a leading layman in your own church—a man who "gets things going" in the community—preferably someone engaged in raising the community's principal crop or manufacturing the principal product. Tell him you're coming over to see him to get his help in something mighty important.
3. Together with him, make a list of about a dozen people you can count on—one from each church—one from the farm board—the chamber of commerce—the leading newspaper editor—and, of course, someone from your Min isterial Association or Counci of Churches. You'll know who.
4. Divide the list between you anc call on them personally. Invite them to a meeting to plan for a community project. Ask someone from your nearest CWS Center to be with you at that meeting to help you plan and to answer technical problems.
5. Decide if this is to be a town-or county, or state-wide project Consult with your church leaders, farm agent, and CWS Center people on this. If you accept the larger responsibility, then it will be necessary to call an enlarged committee meeting to make definite plans and commitments.
6. At this meeting:
   a Ask the Council of Churches if you have one, or the Ministers' Association, to constitute you as a CWS Community Service Committee under their sponsorship.
   b Set an "Opening Day."
   c Get the local editor to promise a special edition.
   d Get the use of the schoolhouse or large hall for a mass meeting, or the showing of a moving picture on relief, which can be booked through CWS.
   e Get the use of the fair grounds auction barn or grounds for a farm auction for relief. (You

will find over 50 ways communities have found to have fun while raising funds for relief described in the project manual, "One-a-Week," available from your CWS Center or headquarters in New York City.)

f Decide on a product or commodity which you will collect in quantity—something most of the farm folks raise or in the finished manufacture of which much of the community is engaged. Decide what quantity you can reasonably expect people to give. Now think of the stories and pictures of how people eat and live overseas, and multiply your "reasonable expectations" by two. That will give you your "goal," and try to over-subscribe it! Consult with the representative of your CWS Center concerning the technical details of handling such bulk shipments—it may be desirable to "process" them in special ways for shipping.

g Tell "the woman who gets things done" in the community and church circles you want her to line up the ladies to put on a dinner, a relief banquet, if you think that advisable. Ask her to also arrange to have the ladies hold a food sale of home canned or dried foods—proceeds for relief. (Maybe they will want to anticipate the sale with a community canning bee.)

Plan the "opening gun." It may be the special edition of the paper, a special sermon by all pastors on an agreed Sunday, a "relief banquet" (mighty little food) at the leading hotel, a "mailing" of campaign literature to every minister in the state, a mass meeting with refugee and U.S. overseas veteran speakers, or all of these.

Enough for the first meeting? No —wait a minute. Here's perhaps the most important thing of all: appoint your committees. These will depend on your plans but for the carload collection should usually include:

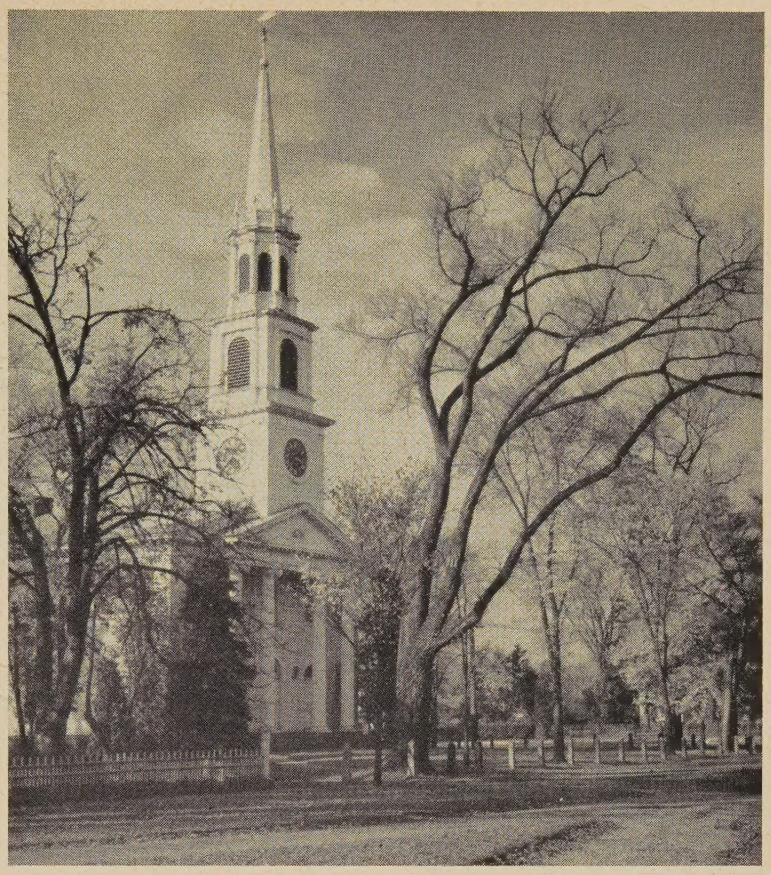
a Executive planning committee (This is the group now meeting).
b Business and Finance.
c Schedule.
d Solicitation.
e Publicity.
f Records.
g Leading.
h Dedication.

Special committees should also be appointed for the clothing collection, auction, dinner, and other events as decided upon. Some of these will require subcommittees. Don't be afraid to ask everyone to participate.

In some localities youth groups have undertaken the responsibility for door-to-door collections of used clothing on a certain day. Clothing was then worked over by women's groups at the churches or at a community hall to assure its being in suitable condition to send to our friends overseas.

9. Pray—that the Lord may strengthen your hands for the task you have undertaken . . . and then go forth and work in a way that demonstrates that you meant that prayer.

Get your community's "Christian Carloads" project *started right away.*



Church at Old Lyme, Conn. —*A. Devaney, Inc.*

This program of Church World Service is being carried on through the rural areas by

CHRISTIAN RURAL OVERSEAS PROGRAM,
308 West Washington Street,
Chicago 6, Ill.

Baptists Encourage Land Settlement

• The Department of Town and Country Work, the Northern Baptist Convention, is offering to assist pastors who wish to promote farm settlement programs. Committees in rural churches are being urged to provide information on opportunities for land settlement.

Forward with the Lord's Acre Plan

MOSES N. DeLANEY

• At a School for Town and Country Pastors held at Bricks Rural Life School, Bricks, N. C., the Rev. Samuel M. Dixon reported great success with the Lord's Acre Plan in 1946. He had learned about the plan at the Annual Ministers' Institute, Shaw University, Raleigh, N. C., in the summer of 1945. The following year he put it into effect in one of his charges.

Mr. Dixon is pastor of four town and country churches. He lives in the community of one of these churches, and the farthest one is only 32 miles from his home. The churches are as follows: St. Stephen Baptist and St. John Baptist, both at Rockingham, N. C., Flake Chapel Baptist Church, Wadesboro, N. C., and Teal Chapel Baptist Church, Chesterfield, S. C. It was at the latter that he tried the Lord's Acre Plan.

Teal Chapel has about eighty members. Only four families own their homes and farm land; the remainder of the members are sharecroppers. Consequently, the church members consented to let the pastor rent two acres of land for $25, these two acres to be used for the Lord's Acre Plan.

Pastor Is Farmer

Mr. Dixon is not only a pastor but also a farmer. Therefore, with the help of five boys between ten and fourteen years of age, he set out to give the Lord's Acre Plan a trial at Teal Chapel. A service of dedication was held at seedtime and two acres were planted in cotton. The boys worked very willingly on their Lord's Acre project. They worked at times in the rain so anxious were they for the project to succeed.

When harvest time came all the members gave their services in picking the crop. Two bales of cotton were gathered. Eight days of labor were required for the total production of the crop. The net receipts were $361.29, for the landlord was so pleased with the success of the project he returned the $25 rental fee.

Rev. Samuel M. Dixon

The money is to be used toward the building of a stone church at Chesterfield, S. C. So impressed is the Reverend Mr. Dixon and the members of Teal Chapel with the Lord's Acre Plan that during the present year he planned to introduce it to the other three churches.

Devotional Aids for the Sick

• The Commission on Religion and Health of the Federal Council of the Churches of Christ in America has announced the publication of three pamphlets for devotional and inspirational use, especially intended for the sick and for hospital use, with titles as follows:

God and Health is by Russell L. Dicks, Chaplain of Wesley Memorial Hospital in Chicago. In popular language it sets forth the facts about "the wisdom of the body," the capacity of the human organism to right itself after the squalls of illness.

Strength in our Sickness is by Everett B. Lesher, now a hospital chaplain. It contains devotional meditations and prayers especially appropriate for use in the crisis experiences of sickness.

A Road to Recovery is a new and revised edition of the pamphlet originally prepared during the war for circulation in Army and Navy hospitals.

Convocation Notes

• The fourth annual National Co vocation on the Church in Tow and Country will be held in Roche ter, N. Y., November 4-6, 1947.

For the first time, a number c Canadian rural church leaders wi participate in the gathering whic each year brings together more tha 1,000 rural clergymen, religious edu cators, rural community leaders an government officials.

The Convocation is sponsored b the Committee on Town and Cou try of the Home Missions Counc of North America, the Federa Council of Churches, and the Inte national Council of Religious Edu cation.

Speakers scheduled to address th three-day Convocation include D B. L. Hummel, Virginia Polytechni Institute; Dr. William G. Mathe Pennsylvania State College; D Evelyn R. Hodgdon, State Teache College, Oneonta, N. Y.; the Ho Brooks Hays, member of the Hous of Representatives from Arkansa John H. Reisner, executive secretar Agricultural Missions, Inc., Ne York; and Dr. Harry Richardso director of training program for th Negro rural ministry, Tuskegee I stitute, Alabama.

Throughout the Convocation separate commissions will conve daily to consider methods of i proving the rural church and formulate definite recommendatio for future planning. Many denon inational conferences will be held an integral part of the Convocatio

The Federation of Churches Rochester and Vicinity and th Rural Department of the New Yo State Council of Churches coope ate with the national sponsors conducting the Convocation.

Future Issues

• In December the Fourth Annu Convocation on the Church in Tow and Country will be featured.

Beyond that we are in large pa dependent on what you send in!

Town & Country Church

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A Synodical Rural Church Program

R. L. WINTERS

• As the Ministerium of Pennsylvania (the largest constituent Synod of The United Lutheran Church in America) is approaching its bicentennial, it is more than ever alert to the potentialities of the rural churches. Organized in 1748, this body was at its inception a rural church group. Of the communities represented at its formation only Philadelphia, with its 2076 houses, could be regarded as urban. Rural in its beginnings, the Synod has not lost this characteristic, for at present 326 of its 604 congregations are in this category.

The Rural Rally

As developed under the direction of the Synodical Board of Home Missions, the program for the rural church is five-fold. The first feature is the rural rally, which seeks to lift the outlook of those who live in the smaller centers and open spaces to their rightful place in the life and culture of the nation. The rally for this year was held in the Arena at Hershey, Pa., on June 29th. Dr. Oliver E. Baker, Professor of Economic Geography at the University of Maryland, spoke to approximately 2500 persons on the subject, "The City, The Family, and The Church." A chorus from Lancaster County rendered special music.

The Institute

Focusing its attention on the problems of the country church, the Rural Institute serves as the second part of this program. This year the Institute was scheduled for October 8th, as an event in the bicentennial of Christ Church, Dryville (near Kutztown), Pa. Professor William G. Mather of Pennsylvania State College delivered an address entitled, "Religious Implications of the Agricultural Revolution." President D. Luke Biemesderfer of Millersville (Pa.) State Teachers College was the moderator at the panel discussion on "Religious Education in the Rural Parish." The participants included Dr. T. K. Finck and Dr. S. White Rhyne of the Parish and Church School Board of the United Lutheran Church in America; the Rev. E. F. Rahn, Executive Secretary of the Board of Christian Education of the Ministerium of Pennsylvania; the Rev. J. E. Youse, a pastor; Dr. Newton W. Geiss, Superintendent of Schools for Berks County, Pa.; Miss Esther Siegler and Mr. Robert H. Miller, Sunday school teachers.

Warm clothing from Protestant distribution center in Warsaw.

Summer School

For a number of years this Synod has seen the wisdom of urging its pastors to attend the annual Conference for Town and Country Pastors held at Pennsylvania State College. As the third item on its program for the rural church, five scholarships are awarded to pastors for this week of information and inspiration. The direct result of these grants is the preparation of pastors to welcome seminarians into their parishes for clinical practice.

Clinical Practice

The fourth aspect of this program (clinical practice in rural parishes) was begun in the autumn of 1946. During the months of June, July and August, 1947, Mr. Luther H. Wilson, a senior at the Philadelphia Seminary of the Lutheran Church, gave fulltime service in the Leck Kill Parish—a four-congregation parish in eastern Pennsylvania of which the Rev. Fred S. Blank, chairman of the Synodical Rural Church Committee, is the pastor. For the period of October 1 to December 31, 1947, two seminarians were assigned, on a week-end arrangement, to the parishes of the Rev. D. D. Kistler in the environs of Bethlehem, and the Rev. H. F. Minnich near Reading. The students will assist in conducting the services, teach Sunday school classes, direct youth activities, and do pastoral visitation.

Things In Print

The Rural Church Committee has also been cognizant of the need for preserving its experiences and findings in print. This is the last aspect of the program for the country congregations. The first publication bears the title, "Study and Survey of the Union and Rural Congregations of the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States, 1942-44." In the interests of closer correlation the general theme, "The Pennsylvania Parish Plan," has been adopted for subsequent pamphlets. Part one, produced in 1945, is a study of rural evangelism, based on a program used in the Robesonia Parish (near Reading) under the leadership of the Rev. E. L. Leisey, secretary of the Synodical Rural Church Committee. Part two, dealing with the problems of the multiple-congregation parish, is scheduled to appear early in 1948.

—*Wilma Wilcox*

Maintaining Morale

The purpose of the entire rural church program is to maintain the morale of the country congregations as well as to assist especially in the solution of two knotty problems. The one is the multiple-congregation parish. Because of the many demands upon pastors serving three, four and five congregations, progress in parishes of this type is damagingly curtailed. The second problem is the union church—an arrangement by which a Lutheran and a Reformed congregation have joined in the use and ownership of a church property. In the interests of greater efficiency these situations are dissolved whenever possible, although the relationship in many instances has continued for more than a century.

Because the Ministerium of Pennsylvania has maintained its interest in the rural church for two hundred years, these congregations are keeping pace with the urban churches. There is no difference in the basic training of pastors, whether they are to proclaim the Gospel in Scranton or Strausstown; neither is there any discrimination in the forms of worship and programs of evangelism, stewardship, religious education and missions. This concern is supplying the motivation for the healthy growth of the rural congregations of the Lutheran Church in eastern Pennsylvania.

The Decentralist Cause

• At Parsons College, Fairfield, Iowa, a national Decentralist Conference was planned for October 24-25. The key note was: "Decentralization—America's answer to communism, socialism and monopoly."

The Acting President of Parsons College, Tom E. Shearer, was Chairman of the program. In sending the invitation President Shearer quoted an anonymous educator as saying:

"To those of us who prefer a system in which economic initiative and responsibility are widely diffused and are in most fields separate from the political power, the outlook is dark."

President Shearer adds: "In the face of such a sober and considered judgment we are hardly being alarmists in calling attention to the urgency of the current situation."

God Is My Landlord"

Announcement by Dynamic Kernels Foundation

A packed grand-stand and an erflow of more than a thousand ople seated on the race track en-usiastically acclaimed the movie d book, "God is my Landlord," a eat success at the World premiere ld at the Adrian, Michigan, Fair ounds exactly one year from the se of Perry Hayden's Biblical heat experiment, upon which they e based.

The crowd sat under a full har-st moon and saw the gorgeous lored movie on a huge outdoor een.

The book was written by Ray-nd J. Jeffreys (United Brethren) Columbus, Ohio. The movie was oduced by Wendell McHenry of e McHenry Films (Nazzarene) of icago.

heat Demonstration

The book and film tell the story Perry Hayden's world-famous blical "Tithing" wheat demon-ation at Tecumseh, Michigan, ich ended after six years of color-l harvesting. The seventh year ey rested, according to Biblical mmand, while the world waited the story.

The "Sabbatical Year of Rest" ded on the day of the premiere, d now the story can be told. It s been called the most spectacular man interest story of our genera-tion and the greatest tithing demon-stration of all time.

The second phase of the demon-stration started with the premiere—that of carrying the inspiration and lessons of the experiment around the world, with the book and movie, to all races, faiths and creeds.

The book has 32 pages of pictures and 162 pages of narration. It comes in two covers—a paper cover for $1.50 and a cloth cover for $2.50. The movie is 16mm, sound and full color, and will be furnished any church or other group, who are in-terested in promoting tithing, merely for a free-will offering.

How It Started

It all started one Sunday morning when Perry Hayden, a Quaker miller, was listening to a sermon being preached by a student min-ister from Cleveland Bible College. Young Cliff Robinson's text was John 12:24;—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bring-eth forth much fruit." . . . It was wheat planting time in Michigan.

Hayden decided to plant a cubic inch of wheat, pay a tithe of the harvest to his church, replant the nine tenths, and continue this for six years. He wanted to demonstrate in a visible way the principles of re-birth, tithing and of the sabbath.

As directed in Leviticus 25: 3, and 4, he planned to "rest the land" the seventh year.

Abundant Harvests

As promised in Malachi 3: 10, Hayden's harvests were abundant. He had a "fifty-fold" increase the first year, and "fifty-five" fold in-crease the second. The third harvest reached 16 bushels, the fourth jumped to 380 bushels, the fifth in 1945 amazed the world by reaching 5,555 bushels. The sixth and final spectacular harvest was 72,150 bush-els—all from a cubic inch of wheat planted six years earlier, and faith-fully tithed each year. If the project were continued for four more years it would require all the land in the United States. In seven more years, or a total of thirteen years, it would cover the entire globe with wheat!

Six-Year Program

Henry Ford, who believed that "tithing would ease many of the world's problems," furnished land, labor and equipment for the first five years. The sixth year was so large that it required 2,666 acres. This was furnished by 276 farmers from five states, and representing thirty different faiths and creeds. The total value of the 1946 crop was nearly $150,000. A large portion of the tithe was sent overseas and distributed for Famine Relief by the American Friends Service Com-mittee.

"God is my Landlord," shown on the anniversary of the closing of the first six-year phase of the proj-ect, portrayed all the colorful har-vests, events and pageants, as well

---

Old Roads

wonder about roads, the old ones, left
Progress, fickle in her haste to find
perfect way. I wonder, do they miss
e burden in their dust of rolling wheel?
uth's fever? Or the lure of far away?
, free of din and duty, do they lie
rene among the tributes Time bestows
om Nature's bounty: Velvet moss to grace
ng, tumbling walls; gay flaming vines to climb
ay willow trunks that one day bent their boughs
form an arch of shadows near a curve
t now let clouds peep shyly through to see
eir faces mirrored in pools after rain;
ue butterflies poised on white stones grown warm
With morning sun; and, bluer still, the fringe
Of chickory buds uncurling for the day;
The flashing gold of beetle wings that cross
The track unhurried; slender leaf and stem
Of jewelweed hung with drops of silver dew;
Tall grasses wearing webs of fairy lace;
Wee speckled treasures cradled in kind roots
And sheltered by a ring of stately fronds;
A brown and yellow feather; old roads, then,
Cannot be lonely if the passing years
Have been so constant with their silent gifts
Of loveliness; and therefore I would choose
Not some wide thoroughfare that bears the throng
In breathless speed straight to a journey's close,
But, rather, some deserted, winding one!

—Dorothea O. Benner

as some of the tribulations of the famous six-year demonstration. Eight different photographers took the pictures throughout the past seven years. They were compiled, edited, and built into the gorgeous movie. (The address of Dynamic Kernels Foundation is 507 S. Dearborn St., Chicago 5, Ill.)

Manual of Christian Social Action

• The Agricultural Relations Department, Council for Social Action, Congregational Christian Churches, Merom, Indiana, publishes a pamphlet entitled: "Let's Get Down to Earth." The sub-title reads: "A Manual of Christian Social Action for Town and Country Churches." The author is Rev. Shirley E. Greene who is Secretary of the Department.

Contents:

The Christian Church as an Action Agency

Rural Action Areas:

I. The Family-Type, Owner-Operated Farm
II. Cooperatives
III. Food and Clothing for a Hungry, Naked World
IV. Conservation of the Earth's Resources
V. Strength for Rural Communities (Education, Health, Housing, Recreation)
VI. River Valley Authorities
VII. Human Welfare Through the Dept. of Agriculture
VIII. A Socially Enlightened Farm Lobby
IX. Sound Agriculture-Labor-Management Relations

(25 cents a copy)

First Presbyterian Church Oswego, Illinois

September 5, 1947

TOWN AND COUNTRY CHURCH
297 Fourth Avenue
New York 10, N. Y.

DEAR SIR:

The current issue of TOWN AND COUNTRY CHURCH is one of the best. I was interested in every article. The increased size meets my approval and I think you've made a real step forward.

I hope that your expectations for a bigger and better paper with larger circulation are realized. I shall surely talk it up in any meeting where I have opportunity.

I feel that you have a message of education, inspiration, and challenge. The idea of identifying the authors, telling us about what they are doing, is good.

Every once in a while I pick up an idea for my own parish from your magazine that is worth far more than the subscription price for several years.

Cordially,
ALAN DARLING

Rural-Urban Orientation

• All of us by now are well aware of population trends. We realize that the city church of tomorrow will depend on the rural church of today. Unfortunately, we have not developed any intelligent way to move membership and interest from the country to the city. This is tragic. Let any council of churches, any denomination, or any single church take the initiative in this.

Take the long Thanksgiving period as a Rural Youth Orientation weekend. Get the names of those who graduate in the spring from all outlying high schools, invite them to the city. House them in the homes of the church people, not hotels. Take them to factories and offices, and let them work a few hours there. Let the employers speak to and meet them. Let the labor leaders do the same. Acquaint them with housing conditions. Let them see the seamy side and the cultural side of city life.

Orient them, above all, to the churches which they will attend; let them meet their leaders and see their advantages and problems. Acquaint them with their future Sunday school class, through its members and teacher. The ministers should have a chance to talk with them and to become interested in their future. Introduce them to the social activities of the church. Hav vesper services with all the beaut and inspiration of a Sunday morn ing church service for them.

After these young people go home the real task begins. The ministe writes; their host writes; the Sunda school class writes; their futur teacher writes; the Young People' Society members write. A home i prepared by the church for thos who will be coming to work in th city, a home with a church membe or perhaps a large house rented an placed at their disposal with a fin Christian housemother and father A placement service is maintained All of you can see the unlimited pos sibilities.

There is the future of the city church, the Christian home, and the church school. There is the future of the boys and girls, the men and women, who move into the city—a Christian future. Is it important enough to work for?

—K. A. ROADARMEL,
New York Baptist
Convention.

Roman Catholic Country Pastor Speaks

• The philosophy of Catholic rural life will induce the Christian farmer to produce a bumper crop efficiently, in order to alleviate the food situation in a famished world, and will sanction the fair profits he will receive in return.

It must warn him, however, of the danger of losing his soul in his corn and cows and crops. The crucifix in his home, the cross in his barn should ever be more beloved symbols than the dollar sign.

It would, indeed, be regrettable if his present prosperity would make him forget that God is still his Partner, now, as well as in the years of drouth and depression.

Fervently let him beseech the Lord "to give and preserve the fruits of the earth," but in like piety, to pray also "from the snares of the devil, O Lord, deliver us."

—*Land and Home,*
September 1947

Methodists Study Responsibility for Rural Church

BERNICE BURROUGHS

"There is nothing more powerful an an idea whose hour has come." ose words from the final sum- ry of the National Methodist ral Life Conference presented by . C. M. McConnell, of Boston iversity, well expressed the spirit the meeting held at Lincoln, b. The time had come for the rch to chart new plans for con- gations in town and country, d the conference was determined put them into action. From every rt of the nation 2100 delegates swered the call of the Council of hops to consider the work set up the Committee on Program and rangements in cooperation with church's participating boards— ard of Missions and Church Ex- sion, Board of Education, Board Lay Activities, Women's Society Christian Service and the Board Evangelism.

ving Guidance

Bishop William C. Martin, of peka, Kans., chairman of the mmittee on Program and Ar- gements, restated the purpose of gathering at the opening session: Ve are here in the interest of ping establish the kingdom of rist upon earth with special at- tion to that section which always been the economic and religious ndation of our nation and the ple who live close to the land. are under no delusion that we ll here be able to speak the final rd. But we do believe that this ference will give guidance to our ple in fulfilling our responsi- ity."

Working with Bishop Martin on Committee on Program and Ar- gements at Lincoln were Dr. l R. Brown, of New York, ex- tive secretary of the Division of me Missions and Church Exten- n, and Rev. James W. Sells, of anta, secretary, who also was cted secretary of the conference. e responsibility for developing l fulfilling the policies adopted at Lincoln rests with the Department of Town and Country Work, of which Dr. Elliott L. Fisher is the Superintendent. The Rev. Clyde N. Rogers, of Lincoln, was chairman of the Entertainment Committee, through whose work 1400 delegates and visitors were housed in the homes of the city.

Concentrated Action

In the conference address, Bishop A. Frank Smith, of Houston, Tex., president of the Division of Home Missions and Church Extension, made plain the need for concentrated action in behalf of rural churches. "It remains to be demonstrated whether Methodism can keep its strength as an urban church with more than 60% of the members living in rural areas and with 80% of the Methodist churches serving in communities of 2500 or less."

Bishop Smith described the opportunities for service at the doors of rural churches where it is estimated that 50% of the people are unchurched; presented the need for raising the standards of living for rural ministers; challenged the church to cultivate ministerial and lay leaders who, in the genius of Methodism, will not only preach the way of Christ, but, in cooperation with other churches and agencies, will put the gospel into practice by seeking to raise the entire level of rural life.

Youth Leadership

A panel discussion, "The Church, the Home and Family Life," was led by Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service. Mrs. Paul Fair, of Rockton, Pa., recounted the influence of the home upon the individual and the importance of the church in rural sections where more than one half of the nation's youth are living. Christian social action stemming from the church was recommended by Mrs. W. H. Ratliff, of Sherard, Miss., to meet the problems which the rural people are facing—the ills which stem from the plight of share-croppers and others of lowest income groups, the effect of the present rise in divorce upon the homes, the prejudices which account for the fact that minority groups do not receive the full benefits of democracy.

Miss Elizabeth Thompson, who works in the bayou section of Louisiana, called attention to possibilities for youth leadership in rural churches. "The rural church," she continued, "should be the greatest developer of human resources; should have an intelligent concern for everyday life; should use the idealism of youth plus the maturity of adults in its program."

Patterns

Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, Division of Home Missions and Church Extension, led a round-table discussion entitled, "Patterns for Effective Rural Work," in which eight participants gave the conference a look into some of the rural work being done "back home."

The Rev. Richard Johnson, minister of St. Mary's Larger Parish in Maryland, spoke of the inequalities and superstition, widespread illiteracy and poverty in St. Mary's County prior to the development of the larger parish plan through which the church at work with community agencies has helped raise the entire level of life.

The Rev. N. A. Christenson, superintendent of Fresno District, California Conference, told of the morale building accomplished in isolated rural parishes served by the mobile ministry of Rev. and Mrs. Leo Hamilton in a district 350 miles in length. Through their work a number of new fields have been opened; a genuine interest in church work revived.

Nine Churches—One Council

Work of a Methodist Council in which nine churches participate was presented by Miss Estelle McIntosh, rural worker, of Scott County, Ark. Cooperation with other agencies and unselfish service, she said, are vital

factors in the church's mission to rural people. The Rev. Russell Hoy, of Canal Lewisville, Ohio, pastor and religious editor of the *Ohio State Farmer,* outlined the three-year plan in operation in his "community-in-spirit" church from which two young men recently entered the ministry.

Twenty-Year Pastorate

To spend twenty years serving one rural church is a privilege, stated Rev. Dutton Peterson, of Odessa, N. Y., pastor and member of the New York State Legislature, who is convinced that longer pastorates in rural parishes are necessary to the achievement of long-range goals. One hundred percent increase in church-school attendance in Chickasha (Okla.) Larger Parish was cited by Rev. Roy C. Rowlan, as one of many lasting results of the inauguration of a larger parish plan in which three ministers cooperatively serve eight churches.

Alexander Nunn, managing editor, *The Progressive Farmer,* Birmingham, Ala., named religion among the first interest of readers. "Strong rural churches," in his opinion, "are the foundation stones of a finer rural civilization."

The Rev. Gene Carter, of Simpson College, Indianola, Iowa, who directs the ministry of 30 students at work among Methodist churches of near-by Warren County, reported that the 99 conversions recorded during the past six months indicates the value of the student program. Prior to the student service, the 9,000 nominal Methodists of the county were served by six ministers, two of whom were ordained, one retired, one supply, two students.

The report of the Findings Committee which was unanimously adopted by the conference at the closing session included statements which had come from each of the eight study groups and revealed the wide scope of interests with which the committees had considered. In the field of world affairs, the report called upon the government "to change its political strategy," and expressed "profound appreciation for the part that the United States had in establishing the Christian philosophy at the heart of the United Nations."

More Lay Activity

A community level approach to the racial and class problems was called for, a national rural policy, and a plea was made for "more democracy in Methodist Church administration, securing more participation on the part of laymen." Needs for cooperation with community agencies and with other denominations and for civic responsibility were listed. Reconciliation on the part of farm, industry and labor groups was asked. Attention was called to the need for enlistment of youth in Christian service where 1,000 ministers must be enrolled each year. Emphasis was placed upon seeking improvement in agricultural practices. Christian home life and education were named as imperatives.

Outstanding in the report was the statement that "after studying the various methods of cooperation in a local community, it was urged that The Methodist Church take aggressive action toward the organic union of Protestantism. We are not seeking to build a Methodist rural America, but to build cooperatively a Christian rural America."

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

In the Periodicals

• *Rural Lutheran,* Flandreau, S.D. August 1947, presents the problem of the transfer of farm land from one generation to another under the title, "Unto the Third and Fourth Generation."

The opportunities of a minister's wife are detailed in *Coronet,* Chicago, Ill., September 1947, under the title, "I am a Minister's Wife." The author is anonymous.

Activities of the Tenth Anniversary Conference for Town and Country Pastors, held in 1948 at Pennsylvania State College, are given in *The Pastor's Inkhorn,* The Pennsylvania State College School of Agriculture, August 22, 1947.

Ways and means of "Strengthening Family Life" in rural areas are discussed in the *Program Service for Rural Leaders,* a mimeographed publication of the Iowa State College of Agriculture and Mechanic Arts, Ames, Iowa, September 1947.

"Three Questions for the Mountain Church," by Harold F. Kauffman, was published in the Summer 1947 issue of *Mountain Life and Work,* Berea, Kentucky.

Virginia Rural Methodist, Bowling Green, Virginia, September 1947, publishes "Pocomoke Circuit," by L. P. Foley.

Capper's Farmer, Topeka, Kansas, September 1947, presents an editorial by Senator Capper, entitled "Farmers Now Own the Land Banks"—a history of the national farm loan associations.

Land and Home, Des Moines, Iowa, September 1947, contains many articles of interest to rural religious workers. Among them are "Looking to the Future," by Dr. Willis D. Nutting; "CYO—Rural," by Rev. Gabriel Hafford; "Consider the Tulips," by Ernest Rougeman; and "I Am a Country Pastor," written anonymously.

Christian Training for Rural Living

Rio Grande College, Rio Grande, io, announces "A New Adventure Christian Training for Rural ing." The old Wood homestead Rio Grande College farm becomes center of the project.

The purpose of the farm project o give students of college age or er a deep Christian experience l fellowship as this is found in re-onship to agriculture and rural ng.

ho May Join the Project?

Any person, college age or older, o desires to discover and follow Christian way of life and who ires practical experience in rural ng may apply for membership the farm family project. Both n and women students share in s cooperative way of living. Per-s preparing for various occupa-ns or professions may be interest-in this experience.

The training is especially suited those who want to be farmers, mers' wives, rural pastors or mis-naries, rural school teachers, and ristian homemakers. The person o has not as yet discovered him-and who would like to seriously k the Will of God for his life may ask for admittance to the group.

ıtures of the Project

All persons on the Project live at College farm and share in the *perative arrangements* for meals l rooms. Farm projectors are un-the same rules and regulations other college students, but addi-nal decisions regarding hours, yer periods, Bible study, etc., are ided by the farm family in coun-meetings. This is a democratic nily experience, with the privi-es and obligations that go with it.

Most students will be of college and taking a full load of courses credit at the College. All stu-ts who desire may enroll in the *course offered at the farm* for dit. This course is called "Normal ing" and is designed to give the student practical training in home production and in abundant living off the land.

Other students, some of post-college age, will be primarily interested in the farm training. These students may center their time and training at the farm, gaining practical experience, and pursuing studies in the field of their interests.

In the future, it is hoped, many courses in agriculture and rural life will be offered for credit. This year only the course in "Normal Living" will receive college credit. However, students may not care for credit and will gain such knowledge and experience as will best equip them to meet life.

An Outreaching Fellowship

The farm project is an *outreaching fellowship.* Many guests and leaders come to the farm to share in various ways their experiences. From the farm group will go forth deputation teams to surrounding churches, and students to help in rural church work, recreation and rural youth work. Trips will be made for the educational and spiritual benefit of the farm projectors.

Conferences and significant rural group meetings will be held at the farm. The farm fellowship is a part of that new surge of desire for deeper Christian living which is being felt in many places around the world. This spirit reaches across all barriers of race, denomination and class to seek a new fellowship in Christ.

Among recent visitors at the farm was Louis Bromfield and a party of 75 persons.

When possible, students are encouraged to stay at least twelve months. The student learns more this way, and gains many more opportunities to earn his expenses.

Address communications to:
Rev. Harold E. Hammer
Rural Life Department
Rio Grande College
Rio Grande, Ohio

Agricultural Sabbath

• The Synagogue Council of America, New York, announced the second annual celebration of Agricultural Sabbath, set this year for October 4th. The celebration was carried out in cooperation with the Jewish Agricultural Society. The Synagogue Council asked rabbis throughout the country to call attention to Jewish farm life in America and its importance to the entire Jewish community.

A statement issued at the time of the observance stated that tenant farming is almost non-existent among Jews in the U. S. Jewish farmers are engaged in all types of agriculture. Since the beginning of the present century the movement of the Jewish people toward the farm has been steady.

No census of the Jewish farm population has ever been taken but it is estimated that between 100,000 and 150,000 people are engaged in farming and closely related agricultural pursuits.

The Crucial Issue

"The crucial issue in America is not industry but agriculture.

"I cannot conceive of an American democracy without strong local governmental institutions in which people with contact with the soil participate.

"Thus the small farm is supremely important—it sustains and influences all of the values of the American people.

"Man's relation to the land is one of his most important relationships. What the farmer does by way of productive activity is significant for all.

"Saving the soil contributes to the good life.

"All of these things have to do with the essence of living in this world.

"In a mechanical age we must be careful lest our immediate efficiency become destruction rather than promotion of the social welfare in the long run."—*Adapted from notes by Professor Frank Tanenbaum at a seminar on Rural Life in Columbia University, September 1947.*

Salvation Army Expands Rural Program

• Fifty-seven million rural Americans who live in small communities without adequate church, hospital or clinical accommodations, few skilled physicians, nurses, dentists or other health and welfare services are in need of services which Salvation Army Rural Service Units are today attempting to supply.

Service Units

Already more than 2,300 such Units are operating throughout rural America and an intensive drive is underway to increase the number. The Salvation Army, which has long been known for its work among the underprivileged people of cities and industrial towns, is appealing to leading citizens of rural communities to join in this campaign to extend its Rural Service Units, based on no distinctions of race, color or creed.

The committees that administer this Rural Service program are set up by Salvation Army officers, but they are composed and administered entirely by non-Salvationists: community members who are chosen because their work, or interest in people, keep them in touch with their fellow-citizens and informed of particular needs, local misfortunes or emergencies.

Committees Organized

Thus, in one community, the Rural Service committee may be composed of a pharmacist, a rural postman, the village nurse, a housewife and the town barber. In another community, the committee may be composed of a doctor, a minister or priest, a school teacher, the wife of the grocer and the president of a bank.

Each Rural Service Unit raises its own funds, and each committee acts autonomously, obtaining use of the nearest Salvation Army hospital or other facilities without red tape, and using funds upon its own authority and discretion to aid local families or individuals in need of financial or any other kind of aid.

The Greatest Needs

The greatest needs in these rural communities have been found to result not from disasters and emergencies, but from long-standing and long-neglected physical defects. For instance, one Unit provided treatment for an asthmatic old man; another purchased a wooden leg for a man who had been hobbling around on crutches for years. Other services have included the introduction of hot lunch plans in rural and small-town schools; the supplying of vitamins; the purchase of shoes for needy families; assistance with expenses connected with births and deaths; financial aid to a veteran so that he might become self-supporting in his own business.

A Welfare Fund

Through its local welfare fund, each Unit enables principals, teachers, nurses and social workers to apply for and receive aid for needy families along the following lines: eye examination, fittings and glasses; hearing aids; false teeth and other dental care; tonsil operations and other surgical needs; fresh eggs, milk and vegetables for rheumatic fever patients; vitamins for vitamin-deficiency cases; scholarships for local students; summer camps for mothers and children; hospitalization for unmarried mothers; and many other special and individual needs.

Health Facilities

In the Midwest, where there are 6,000 rural towns and villages with small or no health facilities, The Salvation Army Rural Service Units are making rapid progress. In Illinois and Missouri, The Salvation Army has set up Rural Service Units in 50 counties. In many of these counties, where there is only one major town, one committee provides services and aid to those needing help in the entire county. In Iowa, Nebraska and South Dakota, 200 Units are now in operation. Organization of Units is underway in Wisconsin.

In New England, where The Sa vation Army started its Rural Ser ice program 20 years ago, Servic Units are operating in 450 rura communities; in Pennsylvania, 17 They are also beginning to tak hold in other parts of the East i cluding 140 in New York State an 55 in New Jersey. In the State c Maine alone there are 100 unit blanketing small towns and adj cent farmlands with a social wor setup never before dreamed of a possible in this sparsely settled area About a quarter of a million peopl are served by these units.

Traveling Salvationists

In the South, the Army is co centrating on an intensive religiou program to reach the rural popula tion. Two Salvationists already hav conducted 121 open-air meetings i one district and have restored re ligious faith to hundreds of di heartened people. In another rura community the school children co lected funds through an envelop system and sold tags as a specia project to aid The Salvation Army rural service work.

The Salvation Army has set u 400 Rural Service Units in th Western states, operated by 3,70 community leaders in rural area and towns. Northern California an Nevada have 166 Units and commi tee membership of 1,582. In South ern California, Arizona, Oregon Colorado and Washington, Servic Units are springing up in smalle communities.

Serving Youth

During the past year emphas has been placed on serving youth In one Western community with population of only 1,700, The Sa vation Army Rural Service Unit ha been one of the major sponsors c and contributors to the erection c a community youth center. Othe Western Units have made such im portant contributions to rural Ame ica as financing the clearing and re conditioning of a boys' camp; pro vision of vocational scholarships establishment of a youth emplo ment center which has provided 73

s to school-age boys and girls o have earned $7,000 during the three vacation periods. The its also have cooperated with ool nurses and the Board of Edu- ion in sponsoring dental clinics l have distributed thousands of thbrushes and tooth powder.

While the emphasis has been on ıth and its spiritual, cultural and ıcational requirements, many ral Service Units in the West ve conducted a welfare program meet the needs of seasonal work- and destitute families.

The Army's program of expanded to rural communities has been atly enlarged and stepped up ce the war, when U. S. Army ex- inations and subsequent rejec- ns on health grounds of a large centage of rural youth threw a tlight on the lack of medical l clinical facilities in the vast al areas of the country. Mobile ıics are being planned by many vation Army Rural Service Units tour isolated regions and provide ysical examinations and treat- nt.

Hand in hand with the social vice program will go the spiritual rk of The Salvation Army as es- lished by William Booth and his repid pioneers. For nearly 70 ırs, this organization has been nging down-to-earth religion to ople in large cities of this country. w it is assuming new burdens by ending to rural America its ver-ending spiritual aid and com- t.

Bracebridge and Sorrento

Twenty years ago a work was be- n in a small way at Bracebridge, tario. It just grew like Topsy. A up of religious men under the e of the Society of St. John the angelist built a house of God ere He was daily served. They ablished a lot of little missions in ough rural area. God now seems have jolted this little family of s out of its comfortable rut, and t off a band to start a new foun- ion in Sorrento, B. C.

Those left behind will have more do, sharing up the work of those who have gone to the new work. In a station wagon with blankets, groundsheets, camp stove and other necessary articles, four started off across the continent. It took them eight days to get to Sorrento, a little place on Shuswap Lake, B. C.

Here the Archbishop of Kootenay wishes them to care for a number of little missions in a scattered area. The people gave them a kindly welcome, bringing them gifts of vegetables and groceries. They are camping in two little cabins on the lake shore while they put up some buildings to live in, on a piece of land they have acquired. They started putting in a vegetable garden on the Monday after the Saturday on which they arrived. So they are digging in. Each morning they begin the day with the Eucharist at an outdoor altar on the lake shore, birds join in and cows ring Sanctus bells.

The lake is sometimes very calm with a soft grey mist. The water and hills remind one of those delicate Japanese water colors. The days are happily divided between prayer, manual work on land and building, and visiting and making friends with the people who live nearby.

Rev. Roland Palmer, SSJE, is in charge and has Father Frith and Brother James and two young men to help. Other members of the Society will visit them from time to time.

—*The Living Church*

Heartless Harvest

• In *Collier's* magazine for September 13th and 20th appeared two articles by Howard Whitman on the subject given above. These articles are among the ablest and most effective presentations of the whole problem of migrant people. They also describe the work being done by the Protestant churches through the Home Missions Council.

Mr. Whitman also gives specific steps which should be taken to improve the situation of the migrant people. Single copies of reprints are available through the office of the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., as long as the supply lasts.

The Church and the Land

• A new pamphlet by Ralph A. Felton on the subject above is available from the office of the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., at 25 cents a copy; 100 copies, $15. This study is concerned with four phases of rural life:

1. Soil Conservation
2. Farm Ownership
3. Standard of Living
4. Church Life

The study deals with the inter-relation of these four phases.

Mark A. Dawber, Executive Secretary of the Home Missions Council, writes in the Foreword:

"What happens to the land happens to the people. This is the basic fact that is revealed in this study and hence should be of utmost concern to the leadership of the church.

"While it is true that the church claims,—and rightly so—that it has been the determining factor of people's lives, the fact remains that in all too many instances in rural life the condition of the people is reflected in the church. Inasmuch as land, its ownership and its use are strong factors of influence and do largely determine the lives of agricultural people, the church should become increasingly concerned about the whole question of the land.

"This bulletin should be a valuable guide to ministers and churches for the study of their own situation and a help to them in developing interest and action that would assist the church to greater participation in the constructive use of the land."

Autumn

A haze on the far horizon
The infinite, tender sky,
The ripe, rich tint of the cornfield,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn
And others call it God.

—From *Each in His Own Tongue*
WILLIAM HERBERT CARRUTH

Perspective *vs.* Erosion

• Primarily "contour farming" is an act of humility. It means a farmer doesn't arbitrarily make neat, straight rows for his seeding, but guides his plow in sensitive response to the great outlines of reality. So when erosion by flood and wind carries off others' crops, his will stand for a harvest.

As erosion of life and idea are a commonplace in this fissionable age, many little groups with a sense of vocation are seeking anew those contours of reality which our generation has somehow failed to discern and respect. Jesus did that ultimately and uniquely in his day—and lent power for doing it in ours. If we can lodge the roots of life work along the terrain of what is, our being becomes part of the fruitful economy of God.

A High Tower

A great metaphysics teacher at Yale says the instinct which makes a philosopher is the same one that exults in a view from a high tower. Usually it is only from a height—as in aerial photos taken when the sun is low—that land contours appear in significant outline. There are the unsuspected gradual gullies, slopes, and watersheds. Some farmers are well advised to regard their land from a thousand feet up before burying seed an inch deep in it.

For active Christians, busy with plowing and seeding (and some harvesting), distracted with programs and dates and reading and discussion, there is today a need more urgent than ever before to recover simple perspective. For that purpose, no instrument all through the centuries has been so notably successful as the practice of deliberate, disciplined *spiritual retreat.*

Yet how to make such a time of religious renewal specifically meaningful is beyond most Christian leaders. We would rather work on a committee, even, than merely pray. Typically American, we misquote the old monkish motto, *Orare est laborare* as saying, "To work is to pray" (a too-easy reassurance), rather than the original "To pray is to work"—declaration that spiritual exploration is a tough assignment.

Advance by Retreat

Where, we may constantly ask, do the great contours of God loom up in today's industrial life? What are the outlines of His purpose in today's theology, politics, education, liturgy, and acute personal crisis? If God really moves among us—the Incarnation made real in this generation—these questions have answers.

Most of us need some point from which periodically to take bearings over such wide terrain, to know where to turn our Christian furrow. Yet many have gone on retreat to find this another occasion for mere talk, talk, talk of problems and analyses. We have found that, although we can learn much from Anglicans and Friends, we are only at the beginning of great quests into shared silence, handwork, and quiet worship. For some of us, this effort means going away (monthly, quarterly, yearly?) to a place of serenity designed and maintained for such spiritual renewal, there to rediscover His Being by corporate readiness. Not for information, nor parish methods, nor "escape"—the purpose is to feel out the great contours, to "be still and know."

Are Christians, active ones, too busy problem-solving for such premeditated meditation in God? "Anxious and troubled about many things; but one thing is needful. . ." By the power of disciplined retreat, in this pneumatic-drill civilization, we may increasingly rediscover those long slopes among human affairs which lead up to God.

—Kirkridge Contour

(Kirkridge is a Christian group under a discipline, a retreat-and-study center in the Pennsylvania Appalachians, and a movement for power within the Church. Its address is Bangor, Pennsylvania.)

500,000 Roman Catholic Families on the Land

• The National Catholic Rural Life Conference, Des Moines, Iowa, announces that Rev. Urban Baer (who, in spite of his first name, is a rural priest in Wisconsin) is th founder of a new paper which th Conference will publish for Cathol families living on the land. The tit is *The Christian Farmer News Le ter,* and it is available from 38 Grand Avenue, Des Moines, Iow at 50 cents a year; $1.00 for thr years.

The Rt. Rev. Msgr. L. G. Ligutt secretary of the Conference, giv the new paper a send-off as follow

"It's about time! We have ove 500,000 Catholic families living o the land in the United States, bu no Catholic magazine or paper e pecially written for them. This is start, and believe you me, we'll hav a real good one some of these day

"We'll write it so the ordinar farmer won't need a dictionary t look up every other word. We'll tr our best to encourage the farmer i his work, to help his family in the daily life, to make the youngste proud of their country origin, an ious to be real good farmers—an good homemakers on the land—ou and out real Christian farmers i every way.

"As representative of the Chri tian farmers of America we'll eve express our opinion on legislatio that has to do with agriculture an rural life. We'll give you our opi ion and the reason why. As I trav around, I'll be telling what I se and what I find."

C.W.S. Christmas Card

• Church World Service is sponso ing this year a new Christmas car on behalf of the churches' cooper tive overseas relief program. It is drawing by the artist, Max Rayme of the Austrian country churc where the beloved carol, "Siler Night," was first sung.

Proceeds from the sale of thes cards will go to the work of Churc World Service, the purpose of whic is to bring the song of hope int the lives of those who have suffere from the War. The address o Church World Service is 214 Ea 21st Street, New York 10, N. Y. Th price of the cards is $5.00 per 10 pre-paid.

n Population Increases Again

'he farm population of the ted States increased for the sec- successive year in 1946, and hed a total of 27,550,000 by uary 1947, according to estimates he Bureau of Agricultural Eco- ics. The number of people liv- on farms in January was 2,360,- higher than 2 years earlier, when farm population was the lowest ad been for many decades, but than half of the wartime decline farm population had been re- ed. The figure was 2,719,000 er the prewar level of 30,269,000 anuary 1940.

Ien back from armed forces.— 1 returning to farms after being harged from the armed forces le up the most important source ncrease in the farm population he last 2 years. The number of 1 returning directly to farms 1 the armed forces exceeded the ber who left farms to enter the es between January 1945 and uary 1947 by 1,250,000.

: was estimated that from the age of the Selective Service Act September 1940 up to January 7, a total of 2,400,000 men who e living on farms just prior to stment or induction entered the ed forces. This figure may in- le some duplication because of ons who reenlisted. It should be ed that the figure does *not* rep- nt the number of agricultural kers who served in the armed es.

Iany of the young men entering 1 the farm population were king on nonfarm jobs just be- induction, even though they e living on farms, and many rs were in school. Also it should noted that this entire number e never away at any one time— e came back before the others The largest number from the 1 population were found in the ed forces in January 1945, when total reached 1,850,000.

p to January 1947, a total of o,000 men are estimated to have e to live on farms immediately r they were discharged from the es. This total was obtained by ng together the arrivals report- ed for the preceding year in each annual survey.

Not all of these men are still in the farm population, for some of them moved to cities and towns after living on farms for a while. On the other hand, some World War II veterans not included in this estimate may have been living on farms in January 1947—those who went elsewhere after they were discharged and who later moved to farms.

If the 1,800,000 men who went to live on farms directly from the armed forces—the great majority of these were living on farms immediately before induction or enlistment—are subtracted from the 2,400,000 men who left farms to enter the armed forces, the remainder is 600,000. This is an indication of approximately the net loss sustained by the farm population through mobilization and demobilization, up through the year 1946.

Some of these men are in the armed forces now, but most of them have been demobilized. However, three out of every four farm men who went to war had returned to the farm to live by January 1947, although not all of them were still on farms at that date.

Minister's Wife Writes

• In the *International Journal of Religious Education,* 203 N. Wabash Ave., Chicago 1, Ill., for September appears the following letter from Anna Laura Gebhard of Litchfield, Minnesota, being a contribution to a series of articles designed to help prospective teachers in church schools. The articles are based on actual experiences which the author has had.

The contribution below is under the general theme of "But, I Can't Teach."

DEAR SIS,

I've done it. I followed your suggestion and went to visit the Sunday school this morning. I stepped into the kindergarten class in time to see the children gather about the window box where the beans they planted last week were unfolding. Miss Martin answered their questions and talked with them about God's love and care. Then, they bowed their heads to thank God for seeds, and sunshine, and water. Just as I stepped out Jerry whispered to his teacher, "Miss Martin, my mummy came with us this morning."

I listened to a lively discussion in Janice's class about snobbishness and name-calling up at school. Then the children used their Bibles to find out how Jesus acted in such situations.

At the next table was the class without a teacher. Mrs. White, the junior superintendent, was trying to keep the group occupied while she sorted Sunday school papers and checked records. She needed help, all right.

Of course, our Sunday dinner was a little late. But the children helped with the dishes, and we sang together some of the songs they had learned in church school.

But tonight did it. In her evening prayer, Janice prayed, "Thank You, God, that Mother came to Sunday school with us this morning. Tell her to come some more." And I didn't know they even noticed or cared.

I guess I prayed too—anyway, the words of the hymn I had heard coming from the youth room this morning, came back to me. "Take my life and let it be, consecrated, Lord, to thee. . . . Take my moments and my days. . . . "

I called Mrs. Myers. You know what I told her. I don't know how much help I will be, but I can try. And you won't mind, Sis, if I bring some of my problems to you?

For Those Who Labor With Their Hands

• O Blessed Saviour, who wast pleased Thyself to be reckoned among the craftsmen, bless all those who labor with their hands, that their work may be done for Thy honor and rewarded with Thy approval; for Thy own Name's sake. *Amen.*

—*The Splendour of God, Prayers and Devotions*

The Small Community

• More effective leadership in community life was the objective of the Fourth Annual Conference on the Small Community held in Yellow Springs, Ohio, under the sponsorship of Community Service, Inc. Ministers, businessmen, teachers, public officials, community leaders, sociologists, and students participated.

The University of Nebraska, Lincoln, is conducting institutes on small community life. A discussion guide, based on the First Annual Institute, is published at 25c a copy by the Extension Division, University of Nebraska. One of the chapters is on the "Church and School in the Small Community."

Methodists Survey Western North Carolina Churches

• A survey to find out the condition of church property, the adequacy of ministerial support including provisions for traveling expenses, the need for expanding church and church school services and facilities, and the need for reopening abandoned churches and supplying unchurched areas is being made by the Commission on Town and Country Work of the Western North Carolina Conference, The Methodist Church. Rev. W. Jackson Huneycutt, Franklin, N. C., is Chairman of the Commission.

Episcopalians Stress Rural Work

• At the Convention of the Episcopalian Diocese of New York the Rt. Rev. Charles K. Gilbert asked the Convention to increase the salaries of the clergy in rural areas. The Suffragan Bishop, the Rt. Rev. Horace W. Donegan, will give special attention to the churches of the smaller communities of the diocese. Bishop Gilbert said that the small churches in the small communities enroll relatively more children in their Sunday schools and also produce more candidates for confirmation than the great city parishes.

The Ocean Park Rural Conference

• The New England Town and Country Church Commission, called NETACCC, held the 21st session of the Ocean Park Rural Fellowship in June—the 23rd. About ninety attended from all over New England.

Of special interest on the program was the problem of Neglected Rural Areas. This topic was ably treated by Rev. Stanley Hyde of the Vermont Council of Churches, Rev. Louis Toppan of the Pelham Rural Parish, Massachusetts, Miss Elizabeth Varney of the Episcopal Rural Church by Mail (Maine), and Rev. Auburn Carr of Vermont, a Larger Parish Leader.

Many worthwhile suggestions came from other sources, such as the rural missionary. New Hampshire has two Congregationalists and Maine one. The Baptists in Maine have a trailer.

Another topic was non-farm populations. Dr. Mark A. Dawber ably handled this subject, suggesting that we must preserve the values of rural life against the influx of city people.

Rev. Julian Rea of East Africa, the Methodist Mission, brought the conference an interesting story of agricultural missions. The conference lasted four days. Some were present who were among those who began this conference in 1926.

—B. F. Wentworth,
Wilton, Me.

Beyond Our Own

• *Beyond Our Own,* first production of the Protestant Film Commission, has been filmed and is being released to the churches in early November, according to Paul F. Heard, Executive Secretary of the Commission, who has been in Hollywood supervising the filming. In cooperation with local church groups a unique "world premiere" is being planned with simultaneous showings in 100 cities throughout the U.S.A. and Canada.

A large but un-named sum was spent on the film in order to provide an outstanding picture keyed to the churches' 1947-48 mission study theme for 1947-48, "Worldwide Evangelism."

Friends Emphasize Rural Livi

• At the Young Friends' Conf ence, held at Earlham College, Ri mond, Indiana, many expressed interest in the rural vocations. O speaker declared that the mode city is a crime against society. A Co ference finding stressed the go community as made up of good fa ilies. More than 500 young peop attended from the United States a ten other nations.

The Enlarged Town & Country Church

• We have doubled the size of Town and Country Church.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about Town and Country Church that we will have enough subscribers, even at the present subscription rate, to carry the venture.

What You Can Do

There is no central promotion fund for Town and Country Church. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibility for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that Town and Country Church is announced at all rural church conferences;
4. Sending us material for publication.